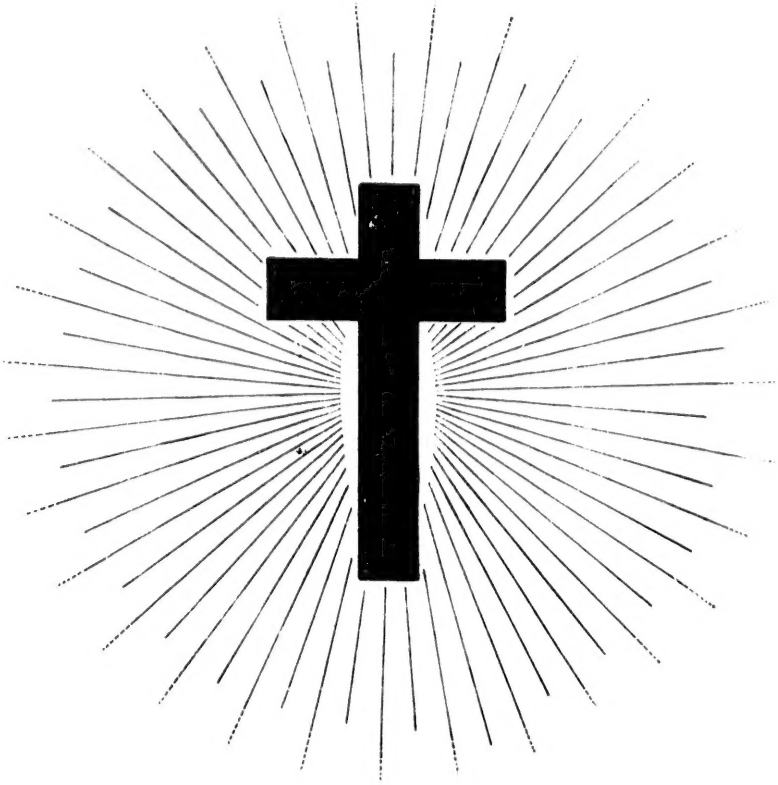

An Historical Sketch

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St. Columban's Parish

Cornwall, Ont.

Commemorative of the opening of the new Church
June, 1896.

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Cornwall :
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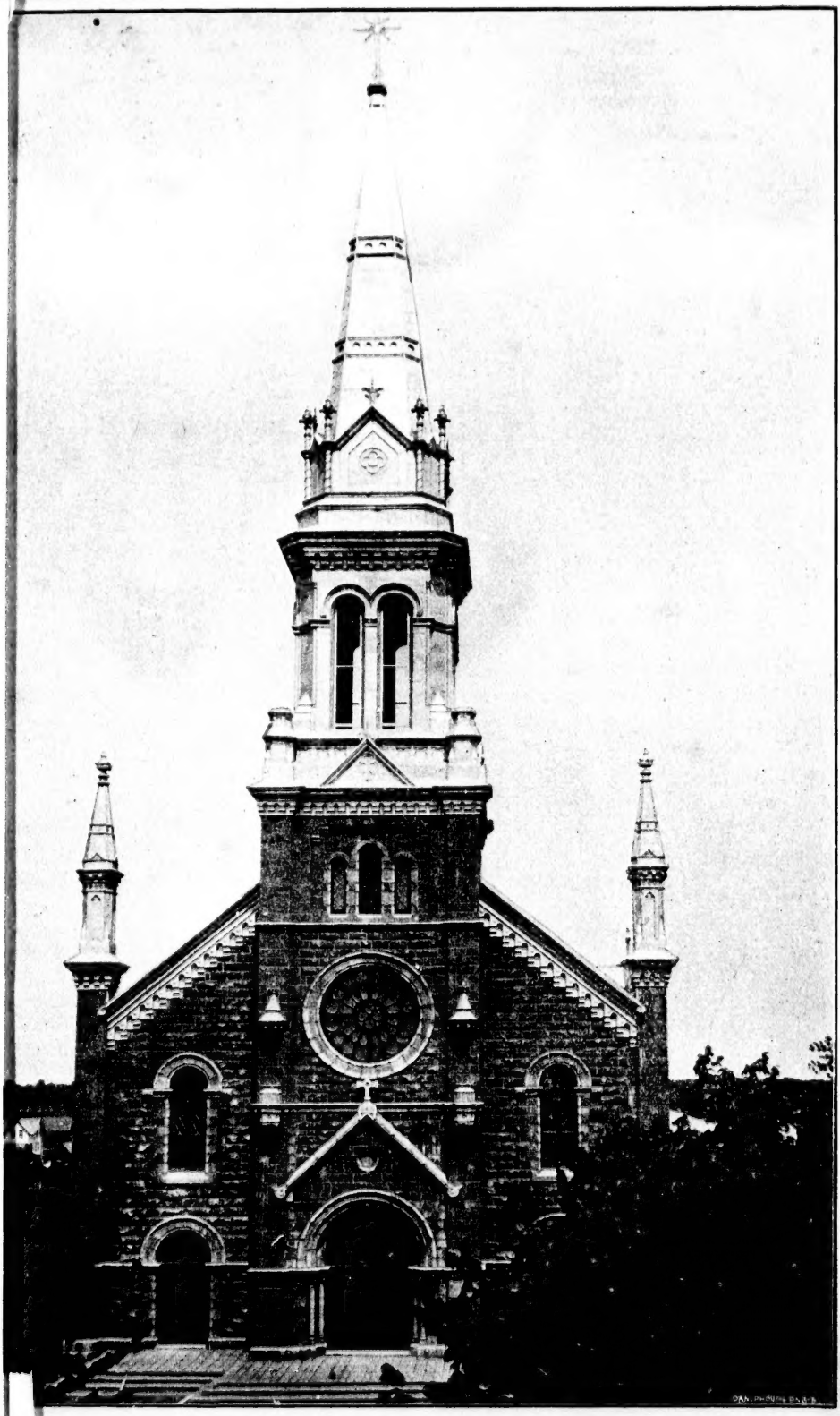


St. Columban's Parish.

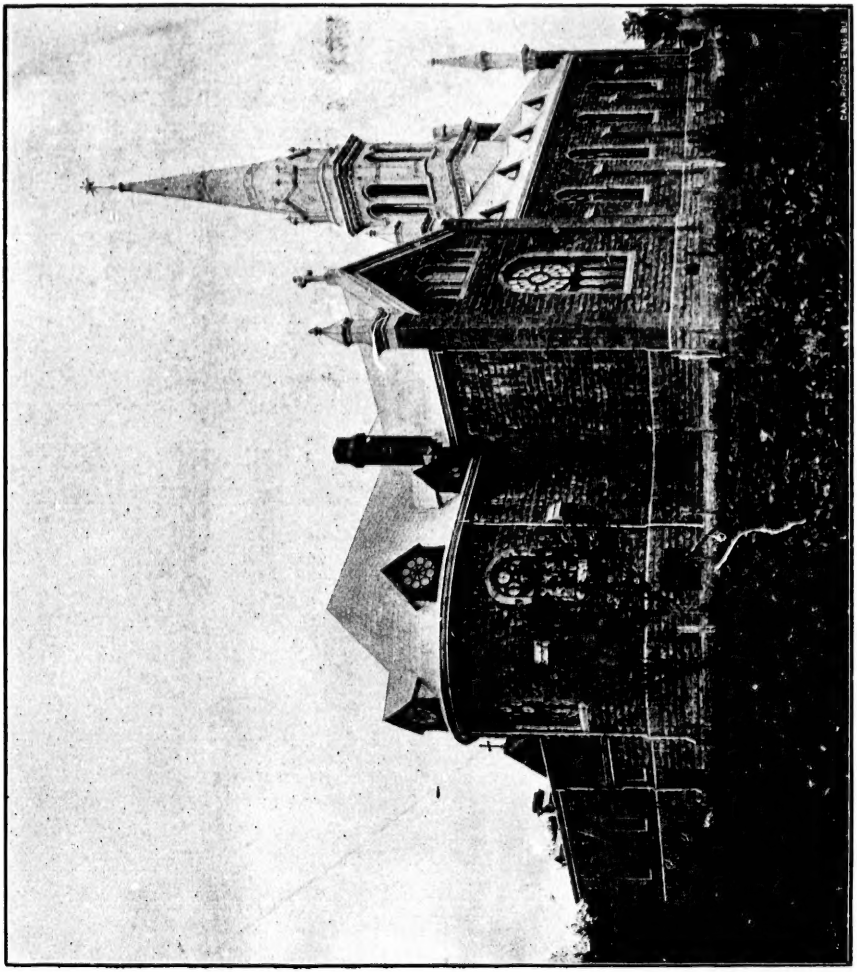
Three different sites will henceforth mark the stages in the growth of Catholicity from the foundation of St. Columban's Parish. Three different churches have been erected to satisfy the fervour as well as the ever-increasing wants of the faithful. To-day, for the third time, the Church blesses that growth and dedicates to the service of God the offering of her devoted children. A record indeed well worth reviewing, and what more fitting occasion than the present? The first priest of whose presence in Cornwall any trace is left, was one whose name was closely allied with the early advancement of the Church in Upper Canada—the Reverend Alexander Macdonell. He was known by his people and is still referred to as Mr. Scotus Macdonell—by which title he intended to perpetuate the particular branch of the Macdonells to which he belonged—and during the years of his ministration in this Eastern portion of the Province he from time to time visited Cornwall. One of these visits is recorded in a little brochure of "Reminiscences of the Hon. and Rt. Rev. Alexander Macdonell, first Bishop of Kingston." Therein the writer, Mr. W. J. Macdonell, of Toronto, tells us that he has in his possession a small duo decimo volume in two parts, and inside the cover of one of them is the following: "The property of William J. Macdonell" (the father of William J. already mentioned) "given to him by the Rev. Mr. Alexander Macdonell in Cornwall, on the thirty-first day of August, one thousand seven hundred and ninety-four." Mr. Scotus Macdonell was a familiar figure in these quarters until failing health forced him to lay down his charge. He was taken with his last illness at his home in St. Raphaels, in Glengarry, whence he was carried by his people to Lancaster, and from there he was taken by boat to Montreal, and in the Seminary of St Sulpice he ended his days in 1803.

There was little, however, of system or regularity in the ministrations to the Catholics at this time and for a few years following; an occasional station, as it was called, in a private house or a call to the bedside of a dying Catholic were the only reasons that brought the priest to Cornwall. Small as it was, there are mentioned in connection with such service a number of priests, among whom were Father John Macdonald and Father Fraser, and the Fathers O'Meara—two brothers. Beyond the fact of their visit from time to time nothing, however, is known.

The year 1829 marks the beginning of a new era. The need of a church had long been felt, and at this time steps were taken towards the building of the parent Church of Cornwall. It stood just outside of the present old St. Columban's, running East and West parallel to Fourth Street.

The front door of the first church was but a few feet from the plank walk that now leads into the old church from the street. The little church has long since disappeared, but the vacant site marks the first step in that gradual development which to-day reaches its climax. It was a modest structure, only forty feet long, but still adequate to the wants of the time. Subsequently it became associated with the name of Bishop Macdonell in a manner that makes the little rough-cast building altogether historic. On the eve of his departure for England in 1839 His Lordship visited Cornwall, his stay extending over Sunday; and here he addressed his people, taking as the text of his sermon, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." It was his last instruction to the people for whom he had sacrificed his energies and in whose interests he was about to undertake a perilous journey He set sail soon after, landing in Liverpool in August of the same year. Important relations with the Colonial Office and a tedious sojourn through the British Isles in the interests of emigration, were too great a tax upon his already wasted strength, and he reached Dumfries wearied and suffering from a severe cold. Soon after came the sad intelligence of his death on the 14th of January, 1840.

The first resident priest of Cornwall was Father Bennett, who took up his abode here in 1834. Father Bennett is spoken of as a most zealous pastor, and was at the time especially beloved by his people on account of his kind disposition and various works of charity. In these early days there were not lacking occasions for the practice of charity. Father Bennett's congregation was by no means large, and of the goods of this world they had far less than an abundance. Nevertheless, even then, the Church had its benefactors; there were families and individuals who well deserve recognition for their meritorious work in aid of the struggling Church; for their own fidelity to the faith, and the consequent good results of their noble example among their neighbors and fellow-Catholics of that day. Among these, as we learn from the parochial register, were Mr. Joseph Macdonald and Mr. Rodrique, "who, with some pious ladies, bestirred themselves very commendably to obtain the requirements of the altar and sanctuary." In this connection, mention must also be made of the Flanigan family, to whom the Church and the Clergy were indebted for constant, faithful and generous support. Ex-Sheriff Macdonell and his estimable lady, according to the same record, deserve our grateful remembrance for their devoted attachment to the Church and Clergy. But, in such primitive conditions, we can readily understand that the embarrassments of the little congregation might be even more serious still. And such, in fact, was the case. So serious, indeed, were their difficulties, that the work on the little church was interrupted, and its continuation, for a time, remained uncertain. In such an emergency there was needed that generous support which springs alone from strength of faith and loyal attachment to Church. Such support a kind Providence willed should not be wanting, nor will there be lacking to-day a feeling of gratitude to those who averted the first and only financial



St. Columban's Church, 1896—rear view.

crisis of the Parish. Foremost among these was Mr. John Loney, father of Mrs. John E. Loney and of Mrs. Duncan Monroe. Father Bennett was succeeded, in 1841, by the Rev. Alexander Macdonald, a native of Prince Edward Island. Father Macdonald had enjoyed the favor of the first Bishop of Kingston, by whom he was sent to Rome to pursue his theological studies. He did not remain long in Cornwall, however. Within the year of his appointment his health failed and he was obliged to resign the pastoral charge. On the retirement from active work of Father Alexander Macdonald, Father Æneas Macdonald took charge, but, as in the case of his predecessor, his stay was a short one. The sole incident which more than any other, perhaps, recalls his stay, was the introduction of music into the church service. In this, as in great things generally, its beginning was humble—the accordeon being the first instrument used in the Cornwall Church. Following Father Æneas Macdonald came Father John Cannon, in the year 1843, and here he remained, with the exception of one year—during which Father Æneas replaced him—until the time of his death, in 1855. Of Father Cannon, there are still with us not a few who have the tenderest recollections. He was gentleness itself, but above all he was a man of duty. The little white house is still standing, a little to the west of the Stormont Mill, where Father Cannon was called on his last sick-call. He had already been taken down with what proved his last illness and was in no condition to leave his room, nevertheless he insisted on being brought out in answer to the sick-call. Arrived at the house, he rested for a time in the front room, that served as a parlor. Then, with the remark "I think I am better now than a half-dozen dead men," he asked to be brought to the sick person, to whom he gave the last rites of the Church and the word of comfort that was ever ready on his lips. He was carried out of the house exhausted from the reaction, to be driven home, but first he asked to be taken down through the cholera-stricken district. "Drive around by the East End," said he, "that I may see my poor people once more. Heaven knows, it may be the last time!" From place to place he was driven, and more than one home was made brighter, and many a flood of tears was held back, by his cheering words and generous alms. Within a fortnight Father Cannon received his own summons and went to claim the reward laid up for him, regretted, even mourned, by all, but by none, perhaps, more than by the poor mothers and widows to whom sore sorrow had come during the time of the dreadful fever. "We never saw anything, at that time, like his funeral," said one of the pall-bearers who still survives. "In the front pew sat three clergymen from the other Churches." No need to inquire further; the sudden rush of tears when the sad ceremony was recalled, even after forty-one years, spoke plainer than words of the love that existed between Father Cannon and his people. His remains were interred beneath the old frame church, whence they were removed, in 1864, to the present old church, where they still rest. One after another came Father Gallagher, Father Walsh and Father O'Connor. The latter—now Dean O'Connor, of Chesterville—came to Cornwall in 1856. We are able

to offer, through the kindness of the Dean, his own recollections of the years of his pastorate. These will be found on another page. Not to lose the thread of the narrative, however, it may here be recalled that Father O'Connor's time marks the second step in the material growth of the Church. Under his guidance was undertaken and pushed energetically forward the work of building the present brick structure, in which, until very recently, the entire Catholic population of Cornwall had assembled for worship since 1864. Nor is this the only evidence that records the years of useful labor Father O'Connor spent in Cornwall. The brick chapel at Dickinson's Landing, which with the recent addition of a tower and spire, now puts on the appearance of a Parish Church, was built during his time and under his direction. In the absence of regular attention, beyond the reach of which they were for a long time placed, there is no estimating the worth of this little chapel as a factor in keeping up the faith among the Catholics of this district. Scarcely less serviceable towards this same end was the powerful example of the lives of some of the first settlers at the Landing. One of the first on the scene, and ever after the very foremost in support of all that worked for the good of the Church, was Mr. Wm. McQuillan. Unflinching in his fidelity to the teaching of his Church, and fearless in the practice of his belief, Mr. McQuillan has always been, and let us hope may long continue to be, an edifying instance of what the life of a good Catholic and a good citizen should be. Another whose life has always been characterized by his faithful adherence to principle, and consistent, generous support of Church and Clergy, is Mr. Patrick Cass. The Ryans and the Clarkes were also among the first settlers. Whereas the Catholics of the Landing have now every feature of parish organization except the name, circumstances did not permit, until recently, of more than one visit from the pastor at intervals of five or six weeks. During the fall of last year, under the direction of Rev. O. B. Devlin, S. J., the first mission ever conducted in that section of the Parish was one of the spiritual advantages extended to the Landing Catholics.

After the departure from Canada, already referred to, of His Lordship the Right Reverend Alexander Macdonell, the first Bishop of Kingston, the first Episcopal visitation of which there is any record, was that of the Right Reverend Patrick Phelan, Bishop of Carrhoe, and Coadjutor to Bishop Gaulin, and Administrator of the Diocese of Kingston. Bishop Phelan visited Cornwall for the first time on the third of September, 1848, during the incumbency of Rev. Father Cannon, and administered the Sacrament of Confirmation to upwards of one hundred and sixty persons. It is interesting, as an indication of the rapid spread of Catholic teaching, to note that Bishop Phelan visited Cornwall, between the years forty-eight and fifty-six, no less than five different times, on each occasion administering the sacred rite of Confirmation to large numbers of the faithful. At the time of his last visit, Father Walsh was temporarily in charge of the Parish. In the year 1862, the occupant of the See of Kingston was the Right Reverend E. J. Horan. Bishop Horan visited

Cornwall in September of that year, and in the little Frame Church confirmed upwards of one hundred and fifty persons. A few days later he visited the Landing and there administered the Sacrament of Confirmation to fifty-three persons. Again in September of the year 1865, Bishop Horan officially visited St. Columban's Parish. In the autumn of the following year, Father O'Connor's field of labor was changed. He had been here since 1856, and in the year 1866 he was transferred to the parish of Alexandria, his successor in St. Columban's being Reverend Father Lynch. Father Lynch's first attention was given to the task of completing the interior of the brick church, which, as a result of his efforts, was placed in practically the condition in which we see it to-day. Father Lynch continued in charge of St. Columban's Parish until January, 1871, when he was succeeded by Reverend Father Charles Murray. The arrival of Father Murray belongs to "our own times," so to speak. Though already within the recollection of his former people, it must, however, be stated that during the term of his charge, which continued until the year 1889, important additions were made to the equipment of the Church—chief among which are the organ and the altar. Added to this was the supplying of a long-felt want, by the opening of St. Columban's new Cemetery. On the withdrawal from Cornwall of Father Murray, he was succeeded temporarily by the Rev. D. C. McRae, now Pastor of Glennevis, whose stay extended over a period of eleven months or thereabouts, when the present pastor was permanently appointed to the charge. In consequence of his largely augmented labors, occasioned by the building some five years ago of the Mille Roches Chapel and additional attendance at Dickinson's Landing, Father Corbett was obliged to ask for an assistant, and for the two following years Father R. A. McDonald, now of Greenfield, filled the duties of that office. Some two years ago he was succeeded by the present assistant, Father Campbell.

From its foundation in the year 1834, down through the early years of trial for the struggling congregation, St. Columban's Parish belonged to the ecclesiastical division of the Diocese of Kingston. It remained so attached until six years ago, when, in conformity with his wishes, the Holy Father relieved the Most Reverend Archbishop of Kingston of a share of his labors, and erected the Eastern portion of the former Diocese of Kingston into a new Diocese, with Alexandria as the See, and the present Bishop, the Right Reverend Alexander Macdonell, as its first occupant. His Lordship naturally has the deepest interest in Diocesan affairs of whatsoever form—the members of St. Columban's congregation, during the building of their new Church, have drawn heavily upon his attention and benefitted not less by his encouraging support, for both of which they pray that they may never cease to be thankful.

Schools and School Children.

The history of the last twenty-five years in St. Columban's Parish is briefly written. Its characteristic feature is a lively interest in the children; its leading event, the building and equipment of the schools and its lesson, the vital importance of the Christian education of the young. The child of to-day is the man of to-morrow; the youth of the present are the trustees of the future. Upon them society will later on rest as upon its foundation, and if education is Christian, society will be Christian; if education is anti-Christian or secular, society will likewise be anti-Christian or secular. It is for this reason that the interests of the "little ones" of Christ's Kingdom are always so dear to the pastor of souls; no wonder that the first Shepherd of the flock should write :—

> Was it not religious instruction that renewed the face of the earth, that sanctified and civilized the mutual relations between men, that gave its delicacy to the moral sense, that formed the Christian conscience, that checks excesses by moral means, that rebukes injustice and elevates Christian over non-Christian nations? The safety and prosperity of nations have no protection outside of truth and justice, the need of which the present age so keenly feels, and the sacred rights of which the Christian doctrine fully vindicates. Therefore, for the sake of the precious fruits, which have been already reaped and which in the future are justly to be hoped from such instruction, far from banishing it from the schools, it should, on the contrary, be promoted to the utmost of our ability.
>
> The nature of the child and the peculiar condition in which we live require this. The judgment of Solomon cannot by any means be executed on the child by an unnatural division, separating the intelligence from the will. While the former is being cultivated, it is necessary at the same time to direct the latter towards the attainment of virtuous habits, and to its last end. He, who in education neglects the will, directing all his efforts to the training of the understanding, succeeds in making instruction a dangerous weapon in the hands of the wicked.
>
> —Leo XIII., *Letter to the Cardinal, Vicar of Rome.*
>
> June 26, 1878.

To return, however, to our sketch it may be stated that although these last decades have witnessed the more substantial development of our schools, the good work was set on foot at a much earlier date. Long before anything like an organized system could be thought of, as far back as the days of Father Æneas Macdonald, fifty years ago, a pious lady—Miss Julia Cozen—was entrusted with the duty of teaching the children of the town. That it was no mean provision in view of the circumstances is clear from the following record of that time :—"This lady was a good "teacher, from whom the children learned to read and speak the English "language correctly. She taught them also the deft use of the needle, "patiently stitching for them old-fashioned samplers. Her specialty was "the catechism, which she taught thoroughly, having a persistent method in "compelling the children to learn it. She was a singer and taught any "child who had a taste for it, to sing beautiful hymns."

Old St. Columban's Church, 1864.

Subsequent to this time and previous to 1872 the Public School was the only school in Cornwall. In the latter year the Separate School was organized, and on the 22nd of February, in the presence of D. McMillan, J. P., the following gentlemen declared that "they would truly and faithfully, to the best of their judgment and ability, discharge the duties of Separate School Trustees," to which position they had been elected: Rev. Chas. B. Murray, George McDonell, M. McEniry, Donald McMillan (deceased), Donald Macdonald, Joseph Premo. At the first meeting of the newly elected Board, Father Murray was elected Chairman, Mr. Donald McMillan, Secretary, and Mr. McEniry, Treasurer. Miss Helen Macdonald was engaged as teacher, and the first class was opened in a somewhat shattered frame building to the west of the new church, in the rear of the A. E. Macdonald property. The structure was owned by the late John Ban Maclennan, who generously placed it at the disposal of the Board until more fitting quarters could be provided. The first few years after the establishment of the school were years of severe trial for those whose fond hope was to place the school on a solid footing. The School Act in its original form was not adequate to providing the necessary funds, and it was with no little difficulty, and often at a considerable personal sacrifice, that the Board was able to meet current expenses. Subsequent amendments to the Act removed many of the causes of disappointment and very materially lessened the burden of the School Board. To Father Murray is principally due the credit for the solid progress that was made during these years in the building up of our schools. In this work, to which he applied himself so zealously, he was able at all times to confidently rely upon the willing cooperation of the Board and of the parishioners generally. Mr. Michael McEniry and Mr. Geo. McDonell, as already stated, were members of the first Board of Trustees; the former is still a trustee and Secretary-Treasurer of the Board, the latter was relieved only a couple of years ago from further service. The work of both in the interest of education has always been marked by fidelity and earnestness. It is no more than just to recall here the noble act of a generous Catholic lady who has a strong claim upon the gratitude of all who are sincerely interested in the cause of Christian education. With the need of more commodious quarters growing daily more apparent, and with a treasury, as already stated, barely sufficient for present wants, what to do next, we can easily imagine, was a matter of much concern for the trustees. It was when matters were in this condition that the late Mrs. Duncan Macdonald, of Williamstown, made a free grant to St. Columban's Parish of the property whereon the Convent, the West Ward School and the parochial residence now stand. This very munificent offering was the one impetus wanted to the solid establishment in the Parish of the Separate School. The West Ward School was accordingly built; the staff of teachers was enlarged from time to time according as the attendance increased, and it was ultimately found that the only satisfactory means of providing accommodation for the children was in the establishing of ward schools. Father Murray, in con-

junction with the Board, secured the property in the Centre Ward, as well as that in the East End, and in both districts he erected substantial buildings for school purposes. Since his departure the handsome annex to the Centre Ward School was found to be indispensable. Many thousands of dollars have in this way been expended, but seldom or never have thousands been used more judiciously. In 1884 the contract for the building of the Convent was given, and on its completion the Rev. Sisters of the Congregation of Notre Dame were induced to undertake the charge of the girls. The advent of the Sisters and the building of the new Centre Ward School have worked a change as visible as it is gratifying. The former, by their skill in the performance of their work, and the energy and disinterestedness which characterize their efforts, have fully merited the success that has accompanied their labors. The new school in the Centre Ward is a necessity of the times—having all the requirements of a fully equipped school it does its work, as we should expect it to, in a manner inferior to none. With the completion of the proposed addition to the East End School, to provide extra accommodation now much wanted, the schools will rest upon a firm footing. It is only then that their efficiency can be fairly measured.

Some idea of our progress in this direction may be had from the attendance originally and that of to-day. In 1872 one teacher sufficed to carry on the work of the Separate School. To-day the full staff comprises thirteen teachers. A regular attendance of fifty was as much as could be counted on when the school was first opened ; to-day the number exceeds seven hundred. In the Convent, under the direction of Mother St. Frances Borgia, the four classes are entrusted respectively to Sisters St. Margaret, St. Everilda, St. Mary Marcellus, and Miss Norah Murphy. The attendance is one hundred and eighty. In the Centre Ward, Mr. John Keating is Principal, and associated with him are Mr. Edward Macdonald, Miss Waters, Miss Kate McAlear, Miss Molly Macdonald and Miss Maud Cameron. There are six rooms, with an attendance of three hundred and sixty-seven, including a considerable number of girls. In the East End Ward, Sister Saint Anthony is Principal, with Miss Catherine Macdonald and Miss Primeau in charge of two other rooms. The attendance in this Ward is one hundred and fifty-five.

The Ceremony of the Blessing.

The Church remains closed to the faithful until the officiating prelate enters in the course of the ceremony of dedication.

The Bishop, preceded by the Right Rev. Bishops, members of the clergy, according to their rank, chorus of chanters, attendants and servers, proceeds to the grand central portal of the Church, outside the building. Standing turned toward it, he says the following prayer :

Actiones nostras, quæsumus Domine, aspirando præveni et adjuvando prosequere ; ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur. Per Christum Dominum nostrum. Amen.

Assist, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended. Through Christ our Lord. Amen.

THEN HE BEGINS THE ANTIPHON :

Asperges me, Domine, hyssopo, et mundabor ; lavabis me et super nivem dealbabor.

Thou shalt sprinkle me with hyssop O Lord, and I shall be cleansed ; thou shalt wash me and I shall be made whiter than snow.

The chorus then chants the Psalm " Miserere." In the meantime, turning towards the right, they proceed around the exterior of the Church, the Bishop sprinkling the walls, above and below, with holy water, saying, " Asperges me, Domine, hyssopo," etc., as above.

Psalm L.

Miserere mei, Deus, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea : et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci : ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum : et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti : incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor : lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitam : et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis : et omnes iniquitates meas dele.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee ; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities ; and in sins did my mother conceive me.

For behold thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness : and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Cor mundum crea in me, Deus : et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua : et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui : et spiritu principali confirma me.

Docebo iniquos vias tuas : et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ : et exultabit lingua mea justitiam tuam.

Domine labia mea aperies : et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique : holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus ; cor contritum et humiliatum Deus non despicies.

Benigne fac, Domine, in bona voluntate tua Sion : ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta : tunc imponent super altare tuum vitulos.

Gloria Patri et Filio, et Spiritui Sancto, sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

Create a clean heart in me, O God : and renew a right spirit within my bowels.

Cast me not away from thy face : and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it : with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings : then shall they lay calves upon thy altar.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Returning to the place where the procession began, the Antiphon "Asperges" is repeated by the clergy, and the Bishop, turning towards the Church, says :

Oremus. *Let us pray.*

THE DEACON ANSWERS :

Flectamus genua. *Let us bend our knees.*

THE SUBDEACON RESPONDS :

Levate. *Rise up.*

THE BISHOP :

Domine Deus, qui licet cœlo et terra non capiaris, domum tuam dignaris habere in terris, ubi nomen tuum jugiter invocetur : locum hunc, quæsumus, beatæ Mariæ semper Virginis, et beati Joseph, omniumque sanctorum intercedentibus meritis, sereno pietatis tuæ intuitu visita et per infusionem gratiæ tuæ ab omni inquinamento purifica, purificatumque conserva ; et qui dilecti tui David devotionem in filii sui Salomonis opere complevisti, in hoc opere desideria nostra perficere digneris, effugiantque omnes hinc nequitiæ spirituales. Per Dominum nostrum Jesum Christum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

O Lord God, who, although the heavens and earth cannot contain thee, art pleased to have thy dwelling on earth, in which thy name may be perpetually invoked : we beseech thee in honor of the Blessed Mary ever Virgin, and of St. Joseph and all thy saints, visit this place with thy benign clemency, and purify it by the infusion of thy grace from all defilement, and preserve it undefiled ; and O thou who didst satisfy the devotion of thy beloved David, in the performance of his son Solomon, be pleased to hearken to our petitions and banish hence all spiritual wickedness. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

Having finished the prayers, all enter the Church, proceeding to the high altar, chanting the Litany.

His Grace the Archbishop of Kingston.

Kyrie eleis
Christe elei
Kyrie eleis
Christe aud
Christe exa
Pater de c
Fili Redem

Spiritus Sa
Sancta Tri
Sancta Ma
Sancta Dei
Sancta Vir
Sancte Mic
Sancte Gal
Sancte Rap
Omnes san
nobis.
Omnes san
etc.
Sancte Joa
Sancte Jos
Omne sanc
nobis.
Sancte Pet
Sancte Pau
Sancte An
Sancte Jac
Sancte Joa
Sancte Th
Sancte Jac
Sancte Ph
Sancte Ba
Sancte Ma
Sancte Sim
Sancte Th
Sancte Ma
Sancte Ba
Sancte Lu
Sancte Ma
Omne san
nobis.
Omnes sa
Omnes sa
Sancte St
Sancte La
Sancte Vi
Sancti Fa
Sancti Joa
Sancti Co
Sancti Ge
Omnes sa
Sancte Sy
Sancte Gr
Sancte An
Sancte Au
Sancte H
Sancte M
Sancte Ni
Omnes sa
Omnes sa
Sancte An
Sancte Be
Sancte Be
Sancte Do
Sancte Fr
Omnes sa
Omnes sa

Kyrie eleison.	Lord have mercy on us
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the World, have mercy on us
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas unus Deus, miserere, etc.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of Virgins,
Sancte Michael,	St. Michael,
Sancte Gabriel,	St. Gabriel,
Sancte Raphael,	St. Raphael,
Omnes sancti Angeli et Archangeli, orate pro nobis.	All ye holy Angels and Archangels,
Omnes sancti beatorum Spiritum ordines, orate, etc.	All ye holy orders of blessed Spirits,
Sancte Joannes Baptista, ora pro nobis.	St. John Baptist,
Sancte Joseph, ora pro nobis.	St. Joseph,
Omne sancti Patriarchæ et Prophetæ, orate pro nobis.	All ye holy Patriarchs and Prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
Sancte Jacobe,	St. James,
Sancte Joannes,	St. John,
Sancte Thoma,	St. Thomas,
Sancte Jacobe,	St. James,
Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,
Sancte Matthæe,	St. Matthew,
Sancte Simon,	St. Simon,
Sancte Thaddæe,	St. Thaddeus,
Sancte Mathia,	St. Mathias,
Sancte Barnaba,	St. Barnaby,
Sancte Luca,	St. Luke,
Sancte Marce,	St. Mark,
Omne sancti Apostoli et Evangelistæ, orate pro nobis.	All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini, orate pro nobis.	All ye holy Disciples of our Lord.
Omnes sancti Innocentes, orate pro nobis.	All ye holy Innocents.
Sancte Stephane, ora, etc.	St. Stephen,
Sancte Laurenti, ora, etc.	St. Lawrence,
Sancte Vincenti, ora, etc.	St. Vincent,
Sancti Fabiane et Sebastiane, orate pro nobis.	SS. Fabian and Sebastian.
Sancti Joannes et Paule, orate, etc.	SS. John and Paul,
Sancti Cosma et Damiane, orate, etc.	SS. Cosmas and Damian,
Sancti Gervasi et Protasi, orate, etc.	SS. Gervase and Protase,
Omnes sancti Martyres, orate, etc.	All ye holy Martyrs,
Sancte Sylvester,	St. Silvester,
Sancte Gregori,	St. Gregory,
Sancte Ambrosi,	St. Ambrose,
Sancte Augustine,	St. Augustin,
Sancte Hieronyme,	St. Jerome,
Sancte Martine,	St. Martin,
Sancte Nicolae,	St. Nicholas,
Omnes sancti Pontifices et Confessores, orate, etc.	All ye holy Bishops and Confessors,
Omnes sancti Doctores, orate, etc.	All ye holy Doctors,
Sancte Antoni, ora, etc.	St. Anthony,
Sancte Benedicte, ora, etc.	St. Benedict,
Sancte Bernarde, ora, etc.	St. Bernard,
Sancte Dominice, ora, etc.	St. Dominic,
Sancte Francisce, ora, etc.	St. Francis,
Omnes sancti Sacerdotes et Levitæ, orate, etc.	All ye holy Priests and Levites,
Omnes sancti Monachi et Eremitæ, orate.	All ye holy Monks and Hermits,

ora pro nobis, etc.

Ora pro nobis.

Ora pro nobis.

Pray for us.

Sancta Maria Magdalena,	St. Mary Magdalen,
Sancta Lucia,	St. Lucy,
Sancta Agnes,	St. Agnes,
Sancta Cæcilia,	St. Cecily,
Sancta Agatha,	St. Agatha,
Sancta Catharina,	St. Catharine,
Sancta Anastasia,	St. Anastasia,
Ora, etc.	Pray for us.
Omnes sanctæ Virgines et Viduæ, orate, etc.	All ye holy Virgins and Widows,
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.	All ye men and women, Saints of God, make intercession for us.
Propitius esto, parce nobis, Domine.	Be merciful unto us, spare us, O Lord.
Propitius esto, exaudi nos, Domine.	Be merciful unto us, graciously hear us, O Lord,
Ab omni malo,	From all evil,
Ab omni peccato,	From all sin,
Ab ira tua,	From thy wrath,
A subitanea et improv[illegible] morte,	From sudden and unprovided death,
Ab insidiis diaboli,	From the deceits of the devil,
Ab ira, odio, et omni mala voluntate,	From anger, hatred, and all ill-will,
A spiritu fornicationis,	From the spirit of fornication,
A fulgure et tempestate,	From lightning and tempest,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ Incarnationis tuæ	Through the mystery of thy holy Incarnation,
Per adventum tuum,	Through thy Coming,
Per nativitatem tuam,	Through thy Nativity,
Per baptismum et sanctum jejunium tuum,	Through thy Baptism and holy Fasting,
Per crucem et passionem tuam,	Through thy Cross and Passion,
Per mortem et sepulturam tuam,	Through thy Death and Burial,
Per sanctam resurrectionem tuam,	Through thy holy Resurrection,
Per admirabilem ascensionem tuam,	Through thine admirable Ascension,
Per adventum Spiritus Sancti Paracliti,	Through the coming of the Holy Ghost the Paraclete,
Libera nos, Domine.	O Lord, deliver us.
In die judicii.	In the day of the judgment.
Peccatores, te rogamus audi nos,	We, sinners do beseech thee to hear us,
Ut nobis parcas,	That thou spare us,
Ut nobis indulgeas,	That thou pardon us,
Ut ad veram pœnitentiam nos perducere digneris,	That thou vouchsafe to bring us true penance,
Ut Ecclesiam tuam sanctam regere et conservare digneris,	That thou vouchsafe to govern and preserve thy holy Church,
Ut domnum Apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,	That thou vouchsafe to preserve our Apostolic Prelate, and all ecclesiastical orders in holy religion,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,	That thou vouchsafe to humble the enemies of holy Church,
Ut regibus et principibus christianis pacem et veram concordiam donare digneris,	That thou vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto populo christiano pacem et unitatem largiri digneris,	That thou vouchsafe to grant peace and unity to all Christian people,
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	That thou vouchsafe to confirm and preserve us in thy holy service,
Ut mentes nostras ad cœlestia desideria erigas,	That thou lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	That thou render eternal blessings to all our benefactors,
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,	That thou deliver our souls, and those of our brethren, kinsfolks and benefactors, from eternal damnation,
Ut fructus terræ dare et conservare digneris,	That thou vouchsafe to give and preserve the fruits of the earth,
Ut omnibus fidelibus defunctis requiem æternam donare digneris,	That thou vouchsafe to give eternal rest to all the faithful departed.
Te rogamus audi nos.	We beseech thee, hear us.

THE BISHOP, RISING, CHANTS:

Ut hanc Ecclesiam et Altare ad honorem tuum, et nomen sancti tui Columbanus purgare et benedicere digneris.	That thou vouchsafe to purify and bless this Church and Altar in thy honor and in the name of Saint Columban.

When he says "Benedicere," he blesses, with the sign of the cross, the church and altar; then he again kneels until the Litany is finished. The chanters proceed:

Ut nos exaudire digneris, te rogamus audi nos.	That thou vouchsafe graciously to hear us, we beseech thee, hear us.

Filii Dei, te rogmus audi nos.
Son of God, we beseech thee, hear us.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Lamb of God, who takest away the sins of the world, spare us, O Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Lamb of God, who takest away the sins of the world, have mercy on us

Christe audi nos. Christe exaudi nos. Kyrie eleison. Christe eleison. Kyrie eleison.
Christ, hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

THEN THE BISHOP, STANDING, CHANTS:

C. Oremus.
Let us pray.

D. Flectamus genua.
Let us bend our knees.

S. Levate.
Rise up.

Præveniat nos quæsumus Domine, misericordia tua; et intercedentibus omnibus sanctis tuis, voces nostras clementia tuæ propitiationis anticipet. Per Christum Dominum nostrum. Amen.
May thy mercy, O Lord, be beforehand with us; and all thy saints interceding, may the clemency of thy goodness anticipate our prayers. Through Jesus Christ our Lord Amen.

Then the Bishop kneels at a convenient distance from the altar, and, signing himself with the sign of the cross, chants:

Deus in adjutorium meum intende:
O God, come to my assistance.

AND RISING, THE CHORUS RESPONDS:

Domine, ad adjuvandum me festina.
O Lord, make haste to help me.

THE BISHOP CONTINUES:

Gloria Patri, et Filio, et Spiritui Sancto.
Glory be to the Father, and to the Son, and to the Holy Ghost.

AND THE CHORUS ANSWERS:

Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.
As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE BISHOP.

C. Oremus.
Let us pray.

D. Flectamus genua.
Let us bend our knees.

S. Levate.
Rise up.

Omnipotens et misericors Deus, qui sacerdotibus tuis tantam præ cæteris gratiam contulisti, ut quidquid in tuo nomine digne perfecteque ab eis agitur, a te fieri credatur: quæsumus immensam clementiam tuam, ut quidquid modo visituri sumus, visites; et quidquid benedicturi sumus, benedicas; sitque ad nostræ humilitatis introitum, Sanctorum tuorum meritis, fuga dæmonum, angeli pacis ingressus. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.
Omnipotent and merciful God, who hast bestowed so much grace upon thy priests in preference to others, that whatever in thy name is done by them fitly and well should be credited to be done by thee; we beseech thy immense clemency, that whatever place we are now about to visit thou mayst visit; whatever we shall bless, by thee shall be blessed; and at the approach of our lowliness, through the merits of all thy saints, may the demon be put to flight, and entrance given to the angel of peace. Through our Lord Jesus Christ, thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

Having said this, he begins the Antiphon, which is continued by the chorus:

Benedic, Domine, domum istam nomini tuo ædificatum.
Bless, O Lord, this house erected to thy name.

Then the following three psalms are chanted by the chanters and chorus alternately. In the meantime the Bishop, beginning at the Gospel side, passes through the Church, sprinkling the interior walls with holy water, saying:

Asperges me Domine, etc.
Thou shalt sprinkle me, O Lord, etc.

Psalm CXIX.

Ad Dominum cum tribularer, clamavi; et exaudivit me.

Domine libera animam meam a labiis iniquis, et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi, ad linguam dolosam?

Sagittæ potentis acutæ, cum carbonibus desolatoriis.

Heu mihi! quia incolatus meus prolongatus est; habitavi cum habitantibus Cedar; multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus; cum loquebar illis, impugnabant me gratis.

Gloria Patri, etc.

In my trouble I cried to the Lord, and he heard me.

O Lord, deliver my soul from deceitful lips and a wicked tongue.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar; my soul hath been long a sojourner.

With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.

Glory be to the Father, etc.

Psalm CXX.

Levavi oculos meos in montes, unde veniet auxilium mihi.

Auxilium meum a Domino, qui fecit cœlum et terram.

Non det in commotionem pedem tuum; neque dormitet, qui custodit te.

Ecce non dormitabit, neque dormiet, qui custodit Israel.

Dominus custodit te, Dominus protectio tua, super manum dexteram tuam.

Per diem sol non uret te, neque luna per noctem.

Dominus custodit te ab omni malo; custodiat animam tuam Dominus.

Dominus custodiat introitum tuum, et exitum, tuum, ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

I have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven and earth

May he not suffer thy foot to be moved; neither let him slumber that keepeth thee.

Behold, he shall neither slumber nor sleep that keepeth Israel.

The Lord is thy keeper; the Lord is the protection upon thy right hand.

The sun shall not burn thee by day, nor the moon by night.

The Lord keepeth thee from all evil; may the Lord keep thy soul.

May the Lord keep thy coming in and the going out; from henceforth now and for ever.

Glory be to the father, etc.

Psalm CXXI.

Lætatus sum in his quæ dicta sunt mihi; in domum Domini ibimus.

Stantes erant pedes nostri, in artriis tuis, Jerusalem.

Jerusalem, quæ ædificatur ut civitas, cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini; testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio, sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem; ut abundantia diligentibus te.

Fiat pax in virtute tua; et abundantia in turribus tuis.

Propter fratres meos, ex proximos meos, loquebar pacem de te

Propter domum Domini Dei nostri, quæsivi bona tibi.

Gloria Patri, etc.

Antiphon—Benedic, Domine, domum istam nomini tuo ædificatam.

I rejoiced at the things that were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem?

Jerusalem, which is built as a city: which is compact together.

For thither did the tribes go up, the tribes of the Lord, the testimony of Israel, to praise the name of the Lord.

Because their seats have sat in judgment, seats upon the house of David.

Pray ye for the things that are for the peace of Jerusalem; and abundance for them that love thee

Let peace be in thy strength; and abundance in thy towers.

For the sake of my brethren, and of my neighbors, I spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

Glory, etc.

Bless, O Lord, this house erected to thy name.

His Lordship the Bishop of Alexandria.

THEN, HAVING RETURNED TO THE ALTAR, THE BISHOP SAYS:

C. Oremus.
D. Flectamus genua.
S. Levate.

Deus, qui loca nomini tuo dicanda sanctificas, effunde super hanc orationis domum gratiam tuam, ut ab omnibus hic nomen tuum invocantibus auxilium tuæ misericordiae sentiatur, per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Let us pray.
Let us bend our knees
Rise up.

O God, who doth sanctify places to be dedicated to thy name, pour forth thy grace upon this house of prayer, that the help of thy mercy may be felt by all who here call upon thy name. Through our Lord Jesus Christ, the Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. Amen.

Heart Music.

BY I. A. M.

Little voice have I to boast of,
And that little is not sweet,
I have tried at times to use it,
But my efforts met defeat.
So I sadly gave up trying,
Choosing silence for my part,
But although my tongue is silent,
I keep singing in my heart.

I keep singing holy anthems,
Heaven's echoes soft and low,
O'er and o'er the words repeating
To the tender strains I know.
Best I love the hymns to Jesus,
Bidding grief and care depart,
Thus, although my lips are silent,
I am singing in my heart.

None can hear me save my Jesus,
And he loves my singing well;
Ah, the secret of my music
Sweetest voice can never tell!
None would guess my joyous concerts
As I thread busy mart—
Do the angels know, I wonder,
I am singing in my heart?

The New Church.

As a means of retracing the first steps in connection with the building of St. Columban's new Church, a few extracts from the books of the Secretary of the Building Committee, will doubtless be of greater service than any sketch that could otherwise be offered.

COPY OF SECRETARY'S MINUTES.

Meeting held Sunday, Feb. 26th, 1893.

The following members of the committee were present: Mayor Frank Lally, D. A. MacDonell (ex-Sup't.), M. McEniry, Jno. Broderick, J. F. O'Neil, N. Denesha, Alex. Macdonald (Capt.), Jno. Macdonald (Glen Donald), William Cavanagh, Alex. McDonell (Merchant), and A. V. Macmillan, Collector of Customs.

The chairman, Rev. Father Corbett, stated that the meeting was called for the purpose of taking steps to secure all or a portion of the land adjoining the church, on the west side. He assured the committee that a portion of said land could be secured at a price not exceeding $23 per foot.

It was then moved by Mayor Frank Lally, and seconded by D. A. MacDonell (ex-Sup't.), that in the opinion of this meeting the necessary amount of land should be secured.—Carried, *nem. con.*

It was moved by F. Lally, and seconded by Capt. Macdonald, that a committee, composed of Duncan McDonell, Jno. Broderick, M. McEniry and Rev. Father Corbett, be empowered to purchase whatever of the adjoining land is considered sufficient for church-building purposes.—Carried.

A. V. MACMILLAN, Secretary.

Meeting held April 23rd. Business transacted as per following motion:

Moved by Frank Lally, and seconded by Nelson Denesha, that this committee adopt the report of Mr. George E. Tanguay as one meeting their views, and that we do not expend the sum therein contained, or any sum, towards the enlarging of the old church.—Carried.

JOHN KEATING, Secretary.

At a meeting held in the Presbytery on the evening of April 25th, it was moved by Edward O'Callaghan, and seconded by Nelson Denesha, that this committee recommend the building of a new church, and that the necessary drainage be done this summer, based upon the report of Mr. Tanguay, the architect.—Carried.

It was also moved by Edward O'Callaghan, and seconded by Robert Conroy, that the plans and specifications submitted by Mr. Tanguay and read at this meeting, be adopted as the plans and specifications to be followed in the building of St. Columban's new Church.—Carried.

Rev. Father Corbett.

Moved by D. A. MacDonell, and seconded by A. V. Macmillan, that advertisements for tenders be published, and that tenders for the building of a new church be received up to Dec. 15th, 1893.—Carried.

JOHN KEATING, Secretary.

The tenders were duly received, the contract was awarded and the ground was broken for the projected church on the 25th of April, 1894. The walls were raised up rapidly, and on the 19th of August the corner stone was laid. The following account of the interesting ceremony appeared in the "Standard" at that time:—

"The congregation of St. Columban's Church were favored with splendid weather for the auspicious event that had been arranged for Sunday afternoon last, viz., the laying of the corner stone of the new Church by His Lordship Bishop MacDonell, of Alexandria. It was a perfect day for an outdoor ceremony and there was an immense assemblage of members of all denominations The walls of the spacious edifice have been carried above the joists and a temporary floor was laid. The entire space was filled and the adjacent grounds were crowded with those who could not get inside. A small platform was erected at the south end of the building, above the foundation for the tower, with a canopy of evergreens over the seat provided for the Bishop. An avenue was formed, with evergreens, from the old Church to the platform, and there was a modest, but very tasteful display of bunting, the Union Jack and Dominion Ensign flying from several points of vantage. At the end of the avenue was a handsome arch of evergreen, on which was inscribed the word 'Welcome.'

"The members of the Cornwall Branch of the C. M. B. A. and St Columban's Court No. 227, of the Catholic Order of Foresters, marched to the church in a body, headed by Mr. C. J. Fleck's Band. On their arrival they were stationed in single file along either side of the path leading to the old Church and remained in this position until His Lordship and the clergy in attendance had passed through. There must have been three or four thousand people present when the ceremony commenced. His Lordship, in full canonicals, headed the procession, preceded by an acolyte bearing the crucifix. He was accompanied by the Rev. Father Dougherty, S. J., Montreal; Father Corbett and Father DeSaunhac, Cornwall; Father Twomey, Williamstown; Father Fitzpatrick, St. Raphael's; Father D. R. McDonald, Alexandria; Father W. McDonald, St. Andrew's; Father Campbell, Cornwall, and a number of attendants and candlebearers. The procession formed in the old Church and marched to the rear of the new building, where a cross marked the position that will be occupied by the altar. Here the water and salt used in the blessing of the corner stone were solemnly blessed by the Bishop, who then proceeded to the platform, where the principal ceremony was to take place. The corner stone was raised, and His Lordship, using a handsome silver trowel, presented to him for the occasion, spread the mortar and set the stone in its position in the front wall of the tower. The blessing of the stone was accompanied by the

very solemn and impressive service of the Roman Catholic Church. The stone having been well and truly laid, the procession re-formed and marched around the church, singing psalms in Latin, while His Lordship performed the ceremony of blessing the building.

"On their return to the platform, Rev. Father Dougherty delivered an eloquent sermon from the very appropriate text: 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of Heaven; whatsoever thou shalt bind upon earth shall be bound in Heaven, and whatsoever thou shalt loose upon earth shall be loosed in Heaven.'

"After the sermon the choir, under the direction of Mr. C. J. Fleck, rendered some excellent music.

"His Lordship and the attendant clergymen then proceeded to the old Church, where Benediction was held, Rev. Father DeSaunhac officiating.

"The Corner Stone is a massive block of cut limestone. The outside surface has been polished and bears the following Latin inscription, inlaid withgold leaf:—

Reverendissmus Alexander MacDonell,
Episcopus Alexandriae,
Die 19 Augusti, 1894, hunc lapidem angularem,
Ecclesiae Sancti Columbani, benedixit et posuit.

The English translation of which is, 'On the 19th day of August, 1894, the Right Reverend Alexander MacDonell, Bishop of Alexandria, blessed and laid this Corner Stone of St. Columban's Church, Cornwall.' In a cavity hollowed under the stone was placed a tin box containing a sealed bottle in which were a number of current Canadian coins, besides several documents and records. One of these documents contained the following record:—

His Holiness Leo XIII, gloriously reigning as Pontiff of the Church;
Her Most Gracious Majesty Queen Victoria, happily ruling over the British Empire;
His Excellency the Right Honorable Sir John Campbell Hamilton Gordon, Earl of Aberdeen, Governor-General of the Dominion of Canada;
Hon. George A. Kirkpatrick, Lieutenant-Governor of the Province of Ontario;
Sir John S. D. Thompson, K. C. M. G., Premier of the Dominion of Canada;
Hon. Wilfrid Laurier, Leader of the Opposition;
Sir Oliver Mowat, Premier of the Province of Ontario;
Right Rev. Alexander MacDonell, D. D., Bishop of Alexandria;
Rev. George Corbett, Pastor of St. Columban's Church, Cornwall.

"Another document contained the names of the members of the Dominion and Ontario Cabinets, the names of the local members, Dr. Bergin, M. P., and John Bennett, M. P. P.; the Warden of the United Counties of Stormont, Dundas and Glengarry; the Mayor and members of Town Council and civic officers; Postmaster of the Town of Cornwall, Sheriff Judges of the Division and County Court, Clerks, gaol officials, etc. Besides this, there was a list of the teachers of the Separate Schools and the number of pupils on the roll. In the box along with this bottle were copies of the leading newspapers of Canada, including the Toronto Empire,

Toronto Globe, Montreal Gazette, Montreal Star, Catholic Register, Catholic Record, Freeholder, Glengarrian, Glengarry News and the Standard. There was also a copy of the constitution of the Catholic Order of Foresters, with a list of the officers of the local Court."

Supervising the work on behalf of the contractors was Mr. Louis Chevalier, and in the interests of the congregation Mr. Duncan A. McDonell and Mr. Duncan McDonald, to all three of whom first honors are due for the thoroughly satisfactory character of the work throughout its different stages.

The Architect chose for the new Church the Roman style of architecture, with its domes and arches at once so noble and so graceful and that other distinguishing feature, the Latin cross, which lends itself so readily to the development of this style of architecture. Romanesque architecture dates from the eleventh century and is founded on Gothic models from which, in the course of centuries, it little by little receded without, however, losing wholly the stamp of its august origin. In St. Columban's new Church we have a faithful reproduction of the original Græco-Gothic, modified, however, to suit circumstances and taste.

A front, imposing yet plain, supports a belfry and spire unique in construction as well as in design. With projecting mouldings it rises from the lateral doors, encircling between the upper arch of the main doorway and the base of the tower, a rose window placed with precision and skilfully executed, which, with the lateral windows and the carved pedestals and caps, make an *ensemble* not burdened with ornament, but none the less grand and majestic. At the roof, the pillars of the tower terminate in square-topped turrets, surmounted by heavy bronze statues.

Within, the central vault is supported by a double row of columns of chasté and elaborate style. We cannot, however, in the compass of a few short paragraphs, attempt to describe in detail the sanctuary, the choir, the altars, which of course are to be found in every church ; it must suffice to draw attention to the specially distinguishing features of this interior—finished in plaster and decorated with gold. The transept, for example, with its four groups of columns forming the axis of the Latin cross and surmounted by an elegant dome and pendant, seems to be well deserving of special mention. Not less worthy of notice, for the distinct merit of their arrangement as well as for their pleasing effect, are the *colonnettes* face to face from the clustered pillars of the transept to receive the figures of the Saints who are to stand on guard, so to speak, at the entrance to the Sanctuary. Bright light from the dormer windows of the roof, is shed upon the central vault by means of a series of cross-arches which with the side and transept windows, so happily proportioned, easily disposes of the important question of light and sunshine. Another detail, novel as well as noteworthy, is the descent from front to rear in the floor of the nave : a descent of eighteen inches from the front door to the communion rail, whereby all places within the sacred edifice are of equal value and all the faithful are assured of an excellent view of the Altar and Sanctuary.

A few figures will give an idea of the proportions of the new Church, of which the Catholics of Cornwall have just reason to be proud. Its length is 174 feet and its width 66, the dimensions of the transept being 80 feet by 30. The height of the central vault is 46 feet, and that of the tower, 176 feet. A capacious Sacristy in two flats, 44 by 34, extends from the left of the sanctuary, with which it communicates by an entrance at the Epistle corner of the altar.

To beauty of form, St. Columban's new Church joins another feature of vastly greater importance—solidity of construction. It was no trifling matter indeed to raise up the imposing mass that we look upon to-day, on the shifting, clayey bed whereon our town rests. The first move of the Architect, who at the very outset fully appreciated this difficulty, was to seek for the solid rock by actual soundings all around the circumference of the projected edifice. His next step will be remembered by the presence of that marvellous piece of mechanism, so well adapted for its work—the steam hammer. And to-day, with greater reason than ever, may we glory in the fact that the Church is built upon a solid foundation; the walls throughout rest upon a base twelve feet in width of piles twelve inches in diameter, which sink down to the subterranean rock, a distance varying from thirty to thirty-six feet.

As regards the comfort of the faithful, nothing seems to have been overlooked. An excellent system of heating, comprising the most improved Gurney Steam Boiler for the Church, and the "Star" Hot-water Boiler for the Vestry, has already proved its efficiency to the entire satisfaction of the committee The pews have been built by the Globe Manufacturing Co., of Walkerville, Ont., and while due attention was paid to comfort and convenience, it was primarily sought to preserve by their surpassing excellence, the harmony that pervades the Church generally. The side altars, erected in honor of the Blessed Virgin Mary and St Joseph, respectively, together with the magnificent Way of the Cross, are the gift of Dean Murray, of Trenton. They are in perfect accord with the other details of the sacred edifice and will establish for Father Murray a lasting claim to the grateful remembrance of St. Columban's people.

The plans of the new Church were traced by Mr. George E. Tanguay, of Tanguay & Vallée, Quebec, and the contract for the carrying out of these plans was placed in the hands of Boileau Bros., of Ile Bizard, near Montreal, the contract price being $47,500. The decorations in gold were undertaken by Gauthier Bros., of Quebec, whilst Messrs. St. Jacques & Normand, of Ottawa, contracted for the heating. The altars already referred to, were built by Mr. Thomas Hanley, of Belleville; and of him, as well as of all others who have engaged in the enterprise now so happily completed, the best that can be said by way of commendation is to invite inspection of their work. On that they stand or fall.

Rev. Father Bennett.

Rev. Father Cannon.

The First Church.

Convent of the Sisters of the Congregation de Notre D[illegible]e.

Rev. Father Corbett.

Reverend George Corbett was born near Alexandria, in the County of Glengarry, on April 1st, 1847. He received his early education in the Brothers' School in Alexandria, under whose care he was prepared for First Communion and Confirmation. Later on he attended the Separate School near Munro's Mills, returning finally to the Separate School in Alexandria. In 1864 he went to St. Joseph's College, now the University of Ottawa, where he remained two years. Desiring to acquire a knowledge of the French language he made choice of the College of St. Therese. In 1871 he entered the Grand Seminary and continued his theological studies until his ordination on the 21st of September, 1873. He was ordained in Montreal by Archbishop Fabre. His first field of labor was in and about Kingston and Wolfe Island, at which latter place he delivered his first sermon. During his stay in Kingston he was Chaplain to the Sisters of the Hotel Dieu, and also to the Sisters of the Congregation de Notre Dame, and from time to time, temporarily replaced some of the Pastors in other quarters of the Diocese. In this capacity he spent some time in St Andrew's, and also some twenty years ago he attended to Cornwall during the absence in Rome of the Rev. Father Murray. In 1879 he was appointed by the late Bishop O'Brien to the permanent charge of St. Andrew's.

Upon the nomination of His Lordship Bishop MacDonell, Father Corbett was transferred to the vacant pastorate of Cornwall. He is a member of the C. M. B. A., and Chaplain of the Cornwall Branch. This Society established ten years ago, has steadily taken root in the Parish, and has been productive of incalculable good. Last year they celebrated the tenth anniversary of their organization, when His Honor Judge Curran eulogized the Association for the work it is everywhere achieving. Working towards the same end, although more particularly among the younger class, is St. Columban's Court, No. 227, of the Catholic Order of Foresters. This fraternal organization has made most gratifying strides during the four years of its existence in Cornwall, whereof the best evidence perhaps is to be found in the recent organization of a second Court in our midst.

Reminiscences from Various Sources.

One of the changes which time has worked is a more convenient location for the priest's house. In the time of Father Bennett, the Presbytery was down on Second street, on the site of the residence of Mr. Geo. McDonell (Athol). Father Bennett lived there in the house occupied at present by Councillor Phillips. Somewhat similar was the condition of one of his successors in the pastorate—Father Cannon. When the latter came to Cornwall the erstwhile Presbytery on Second street had passed into other hands, and in the interval, during which a more conveniently situated residence was building—the one in fact which served that purpose until the building of the present pastoral residence—Father Cannon boarded with Mr. Hiram Pitts (deceased) on First Street West.

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Two events during the time of Father Bennett conspired to provide more suitably for his temporal wants and at the same time to contribute materially to his labors. One was the digging of the canal, which attracted large numbers to Cornwall, many of whom became permanent residents. The other was the breaking out of the rebellion, and not long after Cornwall became the head-quarters of several companies of soldiers. Such arrangements were made to receive them as the circumstances of the times would allow; some were billeted among the townsfolk, and a large portion of them occupied the building now known as the Balmoral Hotel, which was converted into a temporary barracks. Father Bennett found his labors very largely augmented as a result of the presence of the Militia.

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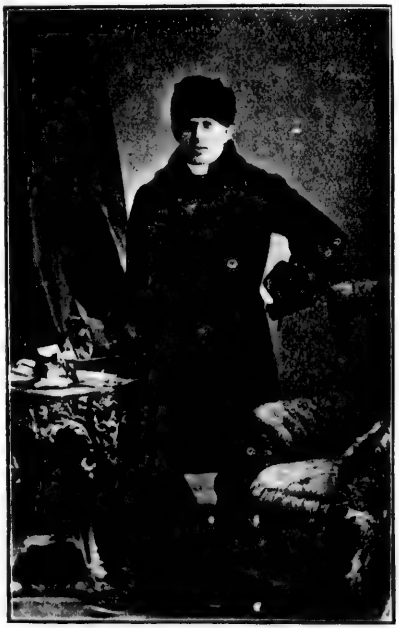
In answer to an invitation to the past pastors of Cornwall who are still living, to favor the Dedication Souvenir with their personal reminiscences and thereby enhance its merit, kind replies were received, for which a grateful acknowledgment is hereby made. Not all, however, were able to encroach upon their time to the extent we wished for. From the Reverend J. S. O'Connor, however, came the following wished-for sketch of his stay in our midst:

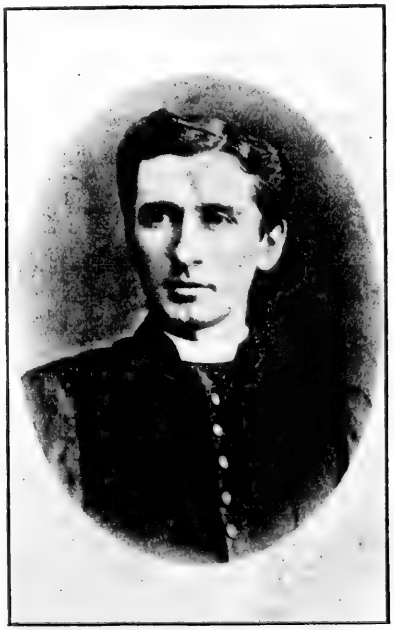
Reverend GEORGE CORBETT, P.P., Cornwall, Ont.

Rev. and Dear Sir,—Pressure of home duties has prevented my earlier compliance with the request conveyed in your letter of 22nd ult., that I would give you my reminiscences of works performed and events

Rev. Father O'Connor.



Rev. Father Lynch.



Rev. Father Murray.

that transpired in Cornwall during my incumbency thereof, between the 24th September, 1856, and the 16th November, 1866, for incorporation in your proposed historical sketch of the Mission since the period of its foundation ; and which I gather from your letter that you intend giving to the public, on the occasion of the Dedication of your grand new Church some time this season. Owing, however, to the short time now at my disposal, I can only make a few brief notes, as follows :

When I assumed the charge of Cornwall Mission on the 24th September, 1856, as above stated, the then Parish Church was simply a frame building (rough-cast outside), its dimensions being about 30 by 40 feet inside, with a frame vestry attached of some 10 by 12 feet interior, and a frame tower and belfry in front ; and stood lengthwise along Fourth street, just outside the present old Saint Columban's Church. After having taken some time to make preparations for the undertaking, herculean at that date, as the population of Cornwall all told did not then total 2,000 souls, we laid the foundations of this latter Church and Vestry in the autumn of 1864, and had it ready for occupation (in an unfinished state of course,) by Christmas Day, 1865, and I now recall that during the threatened Fenian raid in the spring and summer of 1866, I was obliged to have an early Mass at 8 a.m. on Sundays, for the accommodation of the Catholic soldiers —regulars and volunteers—who were then stationed in Cornwall as a probable objective point of invasion from across the Canadian lines.

I may add here that during my pastorate of Cornwall,—in the summer of 1862 I think it was—we secured a free grant from the late Honorable George Crawford, of Brockville, of the lot of land at Dickinson's Landing, whereon we erected the main portion of the brick Chapel dedicated in honor of St. Patrick, and had it ready for use on New Year's Day, 1863, when the late Bishop Horan, of happy memory, came down from Kingston during that very severe season and blessed the Chapel that New Year's morning ; and presided afterwards at the first Mass, (a solemn high one,) celebrated therein by your humble confrere, assisted by the parish Choir from Cornwall itself.

These were considered extraordinary achievements at that date, but to-day they pale almost into insignificance before your magnificent new Saint Columban's Church, which shall remain as an enduring monument and testimonial to your own ceaseless energy, as well as to the devotion and generosity of your zealous parishioners of Cornwall. A further proof of the wonderful progress your parish has made, spiritually as well as in point of numbers, is to be found in the plain fact that, whereas thirty years ago *one* priest amply sufficed for the religious needs of the Catholic congregation assembling in old St. Columban's Church: Four priests and two large Churches have all they can do to supply a similar want to-day! *Prospere procede, pater, et regna ad multos annos !*

Fraternally yours in J.C.,

JOHN S. O'CONNOR, V.F.

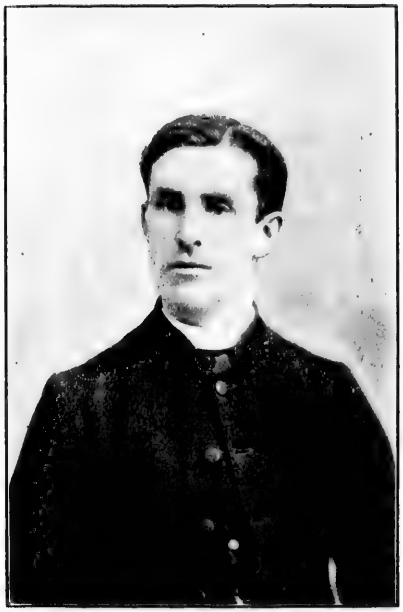
Father Lynch contented himself with a reference to the plastering of the old church and the fitting up of the vestry. Some of his former parishioners, however, recall a very successful Bazaar which was held with a view to raising the funds required for the aforesaid improvements. The most lively interest was shown among all classes of the people; and when to this was added the encouraging presence and support of his Lordship Bishop Horan, we can easily understand how Father Lynch's Bazaar proved one of the most satisfactory undertakings in the whole history of the parish. In this connection it may be said it is now just forty years since the first Bazaar was held in Cornwall. It was in the summer of 1856, during the incumbency of Father Walsh. It was organized and carried out by a committee composed of the following ladies: Mrs. John Sandfield Macdonald, Mrs. D. Macdonald, Mrs. Angus Macdonald (Deputy), Mrs. Col. Angus McDonald, Mrs. Donald McMillan, Mrs. Lachlan McDonald, and Mrs. John S. McDougald. The sum realized was $600.00.

As Friend to Friend.

BY F. J. M'NIFF, S.J.

In mystic dream of yesternight,
I trod a narrow thorn-set way;
A friend's strong hand became my stay,
A clear star cheered me with its light;
And I forgot the way was long,
Yea, fair words gave my soul in throng
A triumph song.

I know the good Friend of my dream,
And whose the hand on which I lean;
And what the guiding star I ween,
That lit my path with cheering gleam.
Dear Lord, 'tis Thou upholdest me,
And thy love's light enfoldeth me
Unceasingly.



Rev. Father Campbell.

G. E. Tanguay, Architect.

P. Boileau, Contractor.

The Mass.

The Mass which is said to-day is the regular Mass for the Dedication of a Church, with a commemoration of the Sunday, the third after Pentecost and also of St. Basil.

The Bishop, attended by the Deacon and Sub-deacon, recites at the foot of the altar the XLII. Psalm, the *Confiteor*, and, ascending the altar and kissing it, the prayer for pardon and grace, after which going to the right corner of the altar he commences the

INTROIT.

Terribilis est locus iste : hic domus Dei est, et porta coeli : et vocabitur aula Dei.—Gen , 28c.	Terrible is this place ; it is the house of God and the gate of heaven, and shall be called the court of God.—(Gen., 28 : 27.)
Quam dilecta tabernacula tua Domine virtutum ! concupiscit et deficit anima mea in atria Domini.—Ps. 83.	How Lovely are thy tabernacles, O Lord of Hosts ! My soul longeth and fainteth for the courts of the Lord.—(Ps., 82 : 2.)
Gloria Patri, et Filio et Spiritui Sancto Sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.	Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

The Choir then Sings "The Kyrie Eleison."

Kyrie Eleison.	Lord, have mercy.
Kyrie Eleison.	Lord, have mercy.
Kyrie Eleison.	Lord, have mercy.
Christe Eleison.	Christ, have mercy.
Christe Eleison.	Christ, have mercy.
Christe Eleison.	Christ, have mercy.
Kyrie Eleison.	Lord, have mercy.
Kyrie Eleison.	Lord, have mercy.
Kyrie Eleison.	Lord, have mercy.

The Bishop then chants "Gloria in Excelsis," and the Choir continues, the Bishop sitting till the Gloria is completed.

He then sings the first COLLECT or PRAYER.

Dominus vobiscum.	The Lord be with you.
Et cum spiritu	And with thy spirit.
Oremus.	Let us pray.
Deus qui invisibiliter omnia contines, et tamen pro salute generis humani signa tuæ potentiæ visibiliter ostendis : templum hoc potentia tuæ inhabitationis illustra, et concede ; et omnes qui huc deprecaturi conveniunt, ex quacumque tribulatione ad te clamaverint, consolationis tuæ beneficia consequantur.	O God, who invisibly containest all things, but nevertheless for the salvation of mankind showest in a visible manner the signs of Thy power, illustrate this temple by the power of Thy indwelling, and grant that all, who come hither to pray, may receive the blessings of Thy consolation in whatever tribulation they may cry to Thee.
Per Dominum.	Through Our Lord Jesus Christ, &c.

THE PRAYER OF ST. BASIL.

Exaudi quaesumus Domine, preces nostras quas in Beati Basilii, Confessoris tui atque Pontificis solemnitate deferimus et qui tibi digne meruit famulari ejus intercedentibus meritis, ab omnibus nos absolve peccatis.

Hear we beseech Thee O Lord, the prayers we offer Thee in the solemnity of the Blessed Basil, Thy Confessor and Pontiff, who so worthily served Thee, and through his merits and intercession free us from all our sins.

THE PRAYER OF THE SUNDAY.

Protector in te sperantium Deus, sine quo nihil est validum, nihil sanctum : multiplica super nos misericordiam tuam ; ut te rectore, te duce, sic transeamus per bona temporalia ut non amittamus æterna. Per Dominum Jesum Christum etc., Amen,

O God, the Protector of those who hope in Thee, without whose aid nothing is strong, nothing holy, increase Thy mercy towards us ; that under Thy direction and guidance, we may so pass through the blessings of this life, as not to lose those which are eternal. Through Our Lord Jesus Christ, etc.

Then follows the EPISTLE and the Gospel

THE SERMON.

The Dedication Sermon will be preached by the Rev. Martin Callahan, of St. Patrick's Church, Montreal. Subject : "The Unity of the Church."

After the sermon the Bishop intones the *Credo*, the nicene *Creed*, which is continued by the Choir, the Bishop occupying his Throne.

The *Credo* being concluded the Bishop rises and sings : "Dominus Vobiscum—Et cum Spiritu tuo."

Then singing "Oremus," he reads the offertory and, turning to the people, he says the prayer: "Orate, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. Suscipiat Dominus Sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suae Sanctæ. Amen.

Proceeding he reads the silent prayers, then he intones :

THE PREFACE :

P. Per omnia sæcula sæculorum.
A. Amen.
P. Dominus vobiscum.
A Et cum spiritu tuo.
P. Sursum corda.
A. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
A. Dignum et justum est.

P. Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus : non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes :

P. World without end.
A. Amen.
P. The Lord be with you.
A. And with thy spirit.
P. Lift up your hearts.
A. We have them lifted up unto the Lord.
P. Let us give thanks to the Lord our God.
A. It is meet and just.

P. It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, Eternal God. Who, together with thy only-beggoten Son and the Holy Ghost, art one God and one Lord, not in a singularity of one Person, but in a Trinity of one substance. For that which by the revelation we believe of thy glory, the same we believe of thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in confession of a true and eternal Deity, distinctness in the persons, unity in the essence, and equality in the majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim do praise, who cease not daily to cry out with one voice, saying :

Here the bell rings the first time, and he says the Sanctus.
(The choir sing the Sanctus, *while the Bishop reads it.)*

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth! Pleni sunt, cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini Hosanna in excelsis.

Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Then he says:

THE PRAYERS FOR THE LIVING.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord [*he kisses the altar*], that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Memento, Domine, famulorum famularumque tuarum.

Be mindful, O Lord, of thy servants, men and women.

Here pause and pray for whom you will among the living.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto thee: for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

Communicating with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Here the bell rings for the second time.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family; dispose our days in thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of thine elect. Through Christ our Lord. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of thy most beloved son, Jesus Christ our Lord.

THE CONSECRATION OF THE HOST.

Taking the Host in both hands he pronounces the words of Consecration:

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. *Hoc est enim Corpus Meum.*

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, to God, his Almighty Father, giving thanks to thee, did bless, break, and give to his disciples, saying: Take, and eat ye all of this. *For this is My Body.*

Then he adores the Consecrated Host, kneeling, elevating It and kneeling again, while the bell rings the third time. Rising, he pronounces the words for

THE CONSECRATION OF THE WINE.

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes; *hic est enim calix sanguinis mei, novi et æterni testamenti; mysterium fidei; qui pro vobis et pro multis effundetur in remissionem peccatorum.*

Hæc quotiescumque feceritis, in mei memoriam facietis.

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, and giving thee thanks, he blessed, and gave to his disciples, saying: Take, and drink ye all of this; *for this is the chalice of my blood of the new and eternal testament: the mystery of faith; which shall be shed for you, and for many, to the remission of sins.*

As often as ye do these things, ye shall do them in remembrance of me.

He adores, kneeling as before, and the bell rings the fourth time. He offers the sacrifice to God saying:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy son, our Lord, his resurrection from hell, and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and presents, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the chalice of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and accept them, as thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angel to the altar on high, in the sight of thy divine Majesty, that as many of us as by participation at this altar shall receive the most sacred body and blood of thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

He prays for the dead, saying:

Memento etiam, Domine, famulorum famularumque tuarum, qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants and handmaids, who are gone before us with the sign of faith, and sleep in the sleep peace.

Here pause and pray for the souls of your dead.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

He prays for reunion with those who have gone before us, saying :

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus ; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis ; intra quorum nos consortium, non æstimator meriti. sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs ; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints ; into whose company we beseech thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

Then he sings

THE LORD'S PRAYER.

P. Per omnia sæcula sæculorum.
A. Amen.
P. Oremus.

P. World without end.
A. Amen.
P. Let us pray.

Præceptis salutaribus moniti et divina institutione formati, audemus dicere : Pater noster, qui es in cœlis : sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Instructed by thy saving precepts and following thy divine institution, we presume to say : Our Father, who art in heaven, hallowed be thy name : thy kingdom come : thy will be done on earth, as it is in heaven. Give us this day our daily bread : and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

A. Sed libera nos a malo.
P. Amen.

A. But deliver us from evil.
P. Amen.

(S. H. M. The assistant priest returns the patem)

The priest then says the prayer for

THE BREAKING OF THE SACRED HOST.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come : and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days ; that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

He breaks It saying :

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Through the same Jesus Christ thy Son our Lord, who with thee in the unity of the Holy Ghost liveth and reigneth God.

P. Per omnia sæcula sæculorum.
A. Amen.
P. Pax Domini sit semper vobiscum.
A. Et cum spiritu tuo.

P. World without end.
A. Amen.
P. May the peace of the Lord be always with you.
A. And with thy spirit.

He drops a piece of the Sacred Host into the chalice, saying:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Then he says the

PRAYERS FOR PEACE.

Agnus Dei, qui tollis peccata mundi miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi miserere nobis.

Lamb of God who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

Domine Jesu Christe, qui dixisti apostolis tuis: *pacem relinquo vobis, pacem meam do vobis*, ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy apostles, *Peace I leave with you, my peace I give unto you*, regard not my sins, but the faith of thy Church; and vouchsafe to it that peace and unity which is agreeable to thy will. Who livest and reignest God, for ever and ever Amen.

(S. H. M. Here the kiss of peace is given by the priest to his assistant.)

THE PRIEST'S COMMUNION.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world: deliver me by this thy most sacred Body and Blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee: who with the same God the Father and Holy Ghost livest and reignest God for ever and ever Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

He kneels, rises, and says:

Panem cœlestem accipiam, et nomen, Domini invocabo.

I will take the bread of heaven, and call upon the name of the Lord.

He says thrice, while the bell rings for the fifth time:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou should'st enter under my roof: say but the word, and my soul shall be healed.

He receives the Sacred Host, saying:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Then, taking the chalice, he says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all he hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Drinking the chalice, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

THE PEOPLE'S COMMUNION.

The people approach the sanctuary railing and kneel. After the assistant has recited the Confession *the priest turns to them, saying:*

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

A. Amen.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

A. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

A. Amen.

P. May the almighty and merciful Lord give you pardon, absolution, and remission of your sins.

A. Amen.

Holding up a particle of the Holy Sacrament, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the lamb of God, behold him who taketh away the sins of the world.

He repeats three times, Dominie, non sum dignus, *and then administers the communion, saying to each:*

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve thy soul to everlasting life. Amen

Then he says, while washing the chalice and his fingers:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat, scelerum macula, quem pura et sancta refecerunt sacramenta qui vivis et regnas in sæcula sæculorum. Amen.

May thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and Holy sacraments. Who livest and reignest, world without end. Amen.

He covers the Chalice, and then at the right corner of the Altar he reads the Post Communion, after which the Bishop gives his solemn blessing as follows:—

A. Sit nomen Domini benedictum.
R. Ex hoc nunc et usque in sæculum.

A. Let the name of the Lord be blessed.
R. From henceforth now and forever.

The Bishop, making the sign of the cross upon himself:

A. Deus in adjutorium meum intende.
R. Domine ad adjuvandum me festina.

A. O God, come to my assistance.
R. O Lord, make haste to help me.

Then turning towards the people, he makes the sign of the cross over them, saying:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.

May Almighty God, the Father, Son, and Holy Ghost bless you. Amen.

The Bishop then reads the last Gospel which is to-day, the Gospel of the third Sunday after Pentecost.

Music.

On the occasion of the blessing of the new Church, St. Columban's Choir, under the direction of Mr. C. J. Fleck, will render Leonard's Mass, B. flat, as follows :

Voluntary	Organ	C. J. Fleck
Asperges Mei	Rosewig	——
Kyrie	Solo	Miss Annie S. McDonald
Gloria	Chorus and Solo	——
Credo	Duet	Sopranos and Altos
Benedictus	Solo	Miss K. Perkins
Miserere	Chorus and Solo	Miss K. Perkins
Agnus Dei	Chorus and Solo	Miss Annie S. McDonald

EVENING SERVICE.

Vespers, Sermon and Benediction of the Blessed Sacrament.

Ave Maris Stella		——
O Salutaris	Dr. Newsham	——
Salve Regina	Hemy	Full Chorus
Tantum Ergo	Dr. Newsham	Full Chorus

C. J. FLECK,
Organist and Director.

Interesting Documents.

The following copies from the Parochial Register, referring to leading events in the history of the parish, will prove such interesting reading, we feel sure, as to fully justify their appearance here. The first goes back to the time of Father Cannon.

ACT OF THE ERECTION OF THE WAY OF THE CROSS IN THE CHURCH OF CORNWALL.

On the seventeenth day of March of the year of our Lord eighteen hundred and forty-four, we, the undersigned Priest and Missionary of Cornwall, having been authorized by the Right Reverend Patrick Phelan, Bishop Coadjutor of Kingston, proceeded to the erection of the Way of the Cross in the Church of Cornwall, and blessed the stations in due form and according to the rites of the Church, in presence of the numerous congregation assembled.

In testimony whereof, we have set our hand, the undersigned being witnesses.

ANGUS MCDONELL, DAN. DALY, } Witnesses. J F. CANNON, Priest.

The next records an act of which we still continue to enjoy the benefit:

ACT OF THE BENEDICTION OF THE BELL OF THE CATHOLIC CHURCH OF CORNWALL.

On the twenty-fourth day of March of the year eighteen hundred and forty-four, we the undersigned priest, by special permission, performed the ceremony of the solemn benediction of the Bell of the Catholic Church of the Mission of Cornwall, dedicating the said Bell to the patronage of Mary Christine R. McDonald, Esq., M.D., acting as Godfather, and Mrs. John Sandfield Macdonald as Godmother, and both setting their respective names, with us, hereto.

MARY CHRISTINE MACDONALD, R. MCDONALD. GEORGE A. HAY, Priest.

The next entry is of interest more especially to the Catholics of the Landing district:

On the first day of January, one thousand eight hundred and sixty-four, we, the undersigned Bishop of the Diocese of Kingston, have solemnly dedicated to the service of God, under the invocation of St.

Patrick, the new Catholic Church lately erected in this village, in presence of the Reverend J. S O'Connor, Pastor of this Mission, and of a numerous assemblage of persons of all denominations.

† E. J. Bp. of Kingston.

Bishop Horan returned not long after to Cornwall, as the following extract shows :

On the seventh day of June one thousand eight hundred and sixty-four, we the undersigned Bishop of Kingston, have solemnly blessed and laid the Corner Stone of the new Church of Cornwall, under the invocation of Saint Columban, in presence of the undersigned clergymen and a large concourse of people.

† E. J. Bp. of Kingston.
George A. Hay, R.D.
John S. O'Connor, P.P.
C. B. Murray,
J. H. E. McIntyre, D.D.
J. H. McDonagh, V.G.
James Chisholm.
John R. Meade.

Following is an entry of a similar gathering and for the same purpose as to-day's. The best index of thirty years progress is the contrast between the two churches :

On this sixteenth day of December one thousand eight hundred and sixty-five, I the undersigned priest of St. Andrews and Rural Dean of the Diocese of Kingston, have solemnly blessed and dedicated to the service of Almighty God, under the invocation of St. Columban, the new Catholic Church of Cornwall, assisted by the Reverend J. S. O'Connor, resident priest, and in presence of a very large congregation.

George A. Hay, R.D.

In view of the facts related in the Sketch, we can easily realize how deserving was the tribute to the memory of the good Father Cannon, recorded in the following extract :

On the sixteenth day of May one thousand eight hundred and sixty-six, we the undersigned Bishop of the Diocese of Kingston, have celebrated a Pontifical Requiem Mass and pronounced the solemn absolutions at the reinterment on the Epistle side in the new Church of St. Columban, Cornwall, of the remains of the late Reverend John Francis Cannon, formerly pastor of the Mission of Cornwall, Canada West ; assisted by the undersigned priests of the Diocese of Kingston, and the Reverend F. X. Marcoux, Missionary of St. Regis, C. E.

† E. J. Bp. of Kingston.

J. H. McDonagh, V.G.
Geo. A. Hay, R.D.
F. X. Marcoux,
John R. Meade,
John S. O'Connor, Pastor pro tem.

Parochial Regulation.

SUNDAYS.

1—Masses, 8 and 10.30, in the Parish Church. Mille Roches and Dickinson's Landing are attended every other Sunday; Mass, 10.30. Farran's Point, Mass, 8 o'clock.

2—Catechism, 2.30. At outside missions, after Mass.

3—Baptisms, (in Parish Church), 3.30.

4—Evening Service, with Rosary, 7.

WEEK DAYS.

Masses, 6.45 and 7.15; during Lent, 7.15 and 8.

Way of the Cross, during Lent, twice a week, and every Sunday and Friday during the month of November.

HOLIDAYS.

Masses, 7 and 9. Evening Service 7.30.

CONFESSIONS.

1—From 3 to 6 and from 8 to 9.30 p.m. every Saturday, on the eve of the first Friday of each month, and on the eve of every Holiday of Obligation. Before all feasts throughout the year, and for those living at a distance from Church, before the morning Masses.

2—In case of necessity, at any time.

MARRIAGES.

1—Marriages are celebrated with the Nuptial Mass, which is said at 8 o'clock.

2—Any departure from this regulation must be by special arrangement with the Pastor.

3—Confession and Holy Communion must precede the Sacrament of Matrimony.

SICK CALLS.

1—Timely notice should be given—when possible, the previous evening.

2—Cases of sudden sickness, urgent calls, are, of course, exceptions.

FUNERALS.

1—Requiem High Mass, should, if possible, accompany the burial service of every adult.

2—The Funeral Mass is said at 9 o'clock.

3—Requiem High Mass, the "Month's Mind," and Anniversary Masses are said at 8 o'clock. The "Month's Mind" is sung on the 30th after the *death* or *burial*. The Anniversary Mass one year after the day of *death*.

LEAGUE OF THE SACRED HEART.

1—Mass and Communion for Associates, on the first Friday of each month.

2—Rosary and Benediction at 7.30 p.m.

3—Prayers for Associates and reading of intentions, on the first Sunday of the month, at 7 p.m.

SOCIETIES.

1—The members of St. Columban's Total Abstinence Society meet on the first Sunday of the month.

2—The Children of Mary, on the first Tuesday of the month.

3—The Promoters of the League of the Sacred Heart meet on the last Sunday of the month.

4—The Ladies of the Altar Society, on the second Sunday of the month.

REV. D. A. CAMPBELL,
ASSISTANT.

REV. GEORGE CORBETT,
PASTOR.

Catholic Order of Foresters.

St. Columban's Court, No. 227, Cornwall,

Organized August 30th, 1891.

The Catholic Order of Foresters has been organized under the wise counsel, and by the approval of His Eminence, Cardinal Gibbons, His Grace, Archbishop Feehan, and other Archbishops and Bishops throughout the United States and Canada.

The objects of this organization are to promote Friendship, Unity and true Christian Charity; Friendship in assisting each other by every means in our power; Unity in uniting together for mutual support in sickness or death, and in making suitable provision for the Widows and Orphans; true Christian Charity, in doing to each other as we would wish others should do unto us. Its main objects are to pay $1,000, $2,000, or $3,000 ON THE DEATH OF A MEMBER, TO HIS FAMILY AS HE DIRECTS; TO PAY SICK BENEFITS and certain sums toward the funeral expenses and in charity for the repose of a deceased brother's soul.

Besides the above, St. Columban's Court pays a benefit of $5.00 per week to all sick members in good standing, and has a contingency fund for the relief of distressed members.

AN APPROXIMATE COST OF MEMBERSHIP.

According to the statistics of older-established associations like the C. O. F., the death rate per 1,000 is from eight to fifteen deaths per year, which will cost each member on an average about twelve dollars a year. Should a member of this association live for thirty years and pay twelve dollars a year—a little less than 3¼ cents per day,—the total payments would amount to only $360; if at the end of thirty years his family received $1,000, they would be getting in return nearly three times the amount paid in, and have besides all the benefits of the association, acquaintance, etc., that a society like this brings to an individual and his family. Up to date the endowment assessments of the Catholic Order of Foresters have only averaged about $8.50 per annum.

The rate of monthly assessment which every member shall pay according to his age at the date of his initiation shall be as follows, for each $1,000.00 insurance:

From 18 to 20 years	48 cents.
20 " 21 "	49 "
21 " 22 "	50 "
22 " 23 "	51 "
23 " 24 "	52 "
24 " 25 "	53 "
From 25 to 26 years	54 cents.
26 " 27 "	55 "
27 " 28 "	56 "
28 " 29 "	57 "
29 " 30 "	59 "
30 " 31 "	60 "
31 " 32 "	61 "
32 " 33 "	63 "
33 " 34 "	64 "
34 " 35 "	66 "
35 " 36 "	68 "
36 " 37 "	70 "
37 " 38 "	72 "
38 " 39 "	73 "
39 " 40 "	75 "
40 " 41 "	77 "
41 " 42 "	80 "
42 " 43 "	82 "
43 " 44 "	85 "
44 " 45 "	88 "

Unlike many other Orders the rates of endowment assessment given above remain the same in the Catholic Order of Foresters from the time of joining. There is no advance with increased age. Bear this in mind when making comparisons with other Orders.

HOW TO JOIN THE ORDER,

When a practical male Catholic of sound health, between the ages of eighteen and forty-five years, desires to join the C. O. F., he must first make application in writing to a subordinate Court (blank application can be secured from members), and have the same signed by two members in good standing, to assure his good character, and present through a member said application, accompanied by two dollars; the applicant will then be balloted for, and if accepted he will be referred to the Medical Examiner for examination, and if he be passed by the physician and High Medical Examiner, he will, on payment of the balance of his initiation fee and one dollar quarterly dues, and one assessment for endowment fund, be admitted as a member.

TO THE WOMEN OF OUR CHURCH.

We make a special appeal to the women of our Church to become active agents in the work of propagating and extending our Order. *You are directly interestd.*

Should your husband, father or brother die (and we all must die), in many cases you have to assume the responsible duties of supporting young children and aged parents. How many good women are forced into a life of drudgery because they cannot secure enough money to start in some paying business? The death benefit from a society like this gives new life and strength to those who have at the same time to bear the loss of the death of a relative and the increased responsibility.

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References :—St. Columban's New Church, Cornwall,

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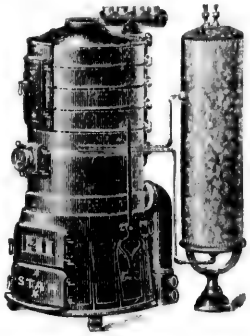

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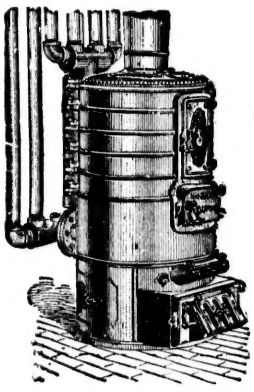

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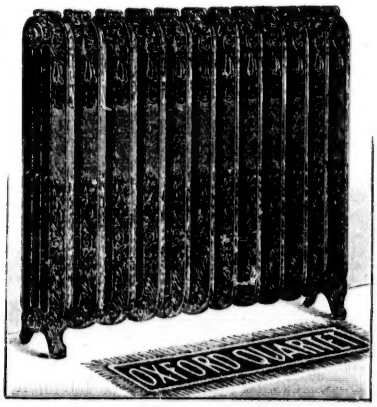

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